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OF
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MEMORIALS

OF

DECEASED FRIENDS,

OF

NEW ENGLAND YEARLY MEETING.

PUBLISHED BY THE MEETING FOR SUFFERINGS. 1857.

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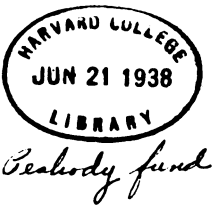

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INTRODUCTION

TO AN EDITION EMBRACING A PORTION OF THE FOLLOWING MEMORIALS PUBLISHED IN 1856.

It is now several years since New England Yearly Meeting of Friends have issued a publication of like nature with the present; and, notwithstanding the sore trials which have been allotted us in the interval—dividing in Jacob and scattering in Israel, leaving but a stripped and peeled remnant, who are endeavoring to stand for the ancient land-marks—we still feel concerned to continue the practice which has prevailed in the Society from its origin, of preserving memorials of Friends who have been enabled through Divine Grace to bear testimony in their lives, and in their death to the everlasting truth and efficacy of the Christian religion as professed by our religious society.

Both meetings and individuals have been engaged at divers times to put forth public testimonies concerning some of these faithful ones, and we believe great benefit has resulted therefrom. Many we trust have been encouraged and in some measure strengthened by the salutary examples thus given, to endeavor to lead lives of righteousness and self-denial, that they also might through mercy obtain the crown at the end of the race.

That such may continue to be the blessed effect of these precious testimonies, and that this addition to the number may contribute to the same end, is our fervent desire.

COMMITTEE OF THE MEETING FOR SUFFERINGS, 1856.

MEMORIALS.

BENJAMIN BUFFINTON.

Testimony of Swanzey Monthly Meeting of Friends, concerning Benjamin Buffinton, deceased.

We feel our minds impressed with a sense of religious duty to record the following testimony concerning our beloved friend, Benjamin Buffinton, deceased.

He was born in Swanzey the first of eleventh month, 1762. His parents, Moses and Isabel Buffinton, were exemplary and devoted members of our religious society. From a manuscript which he left, it appears that although he took great delight in play, he was preserved from using bad words, and was naturally of a steady turn of mind. He says "On arriving at the age of sixteen years, I became more thoughtful about my future state, and a love for reading took place in my mind, especially the Bible and other good books, which I believe was of great use to me." Yet it appears that he afterwards gave way to join with rude company, and thereby sustained a loss. But the Lord followed him with his gentle reproofs and set his sins in order before him. He was introduced into

deep conflict of spirit, and was led to covenant with the Lord, that if he would be pleased to pass by his transgressions and forgive his sins, he would be more faithful to what was manifested to be his duty; and he says, "I believe the Lord heard my cry and supplication, whereby I was enabled to be more watchful."

From this time his desire for attending religious meetings increased, in which he often felt the covering of his Heavenly Father's love to be over him, and became greatly encouraged to persevere in the path of obedience and dedication. On arriving at man's estate, he had very serious thoughts in respect to getting a livelihood in connection with the prospect of changing his situation from a single to a married state. He says: "As I was thinking on these things, with my mind turned to the Lord, desiring to be rightly directed in this most weighty affair, a language presented to my mind after this manner, 'seek first the kingdom of God and his righteousness, and all these things shall be added;' and however I may have come short of faithfulness and obedience in all things to His requirings, yet I believe the Lord has fulfilled that gracious promise which has often been humbling to my mind."

He was joined in marriage with Charity Robinson, about the 23d year of his age, and had frequent occasion to commemorate the goodness of the Lord towards him and his dear companion.

As time passed on he began to feel that if he

was faithful to the inward manifestations of Divine Light and Grace, he should be called to bear public testimony to the blessed Truth in our religious meetings. He says, "this service appeared so great to me that I feared I never could give up to it, yet the good hand still followed me," and about the 32d year of his age, he was strengthened to make the sacrifice to the peace of his own mind, and to the satisfaction of his friends.

After a suitable time his gift in the ministry was acknowledged by Swanzey Monthly Meeting, of which he continued to be a member to the close of his life. Faithfully discharging his social and relative duties, humbly and devotedly laboring for the advancement of the cause of truth and righteousness in the earth, he was a valuable member of society, an instrument of usefulness in the church, and in the exercise of his gift in the ministry, a "son of consolation" to many. With the concurrence of his friends, he visited at different times, in gospel love, several of the Quarterly Meetings of New England Yearly Meeting, and also some parts of New York Yearly Meeting, to the peace of his own mind, and as the returning minutes granted him on these occasions fully show, to the satisfaction and edification of Friends where his lot was cast.

At home he was diligent in the attendance of our religious meetings, not only those held on the first, but on other days of the week, often remarking that these were seasons of comfort and en-

couragement to him. Being once asked why he attended so steadily, he replied, for fear he should miss of the good which was intended for him.

He was one of those upon whom blessings were pronounced as a peace-maker, often exhorting Friends to live in love, to dwell in love, that so peace might abound. He was not only a firm believer in the doctrines of the Gospel as professed by Friends from the beginning, but consistent and exemplary in the maintenance of our christian principles and testimonies, both at home and abroad. Towards the close of his life he was deeply concerned on account of the inroads which were evidently making in divers quarters upon our original principles, and the manifest departures on the part of many, both in doctrine and practice from ancient simplicity, were to him the cause of much sorrow and lamentation over the flock. But his mind was stayed upon the Lord during the many trials and close conflicts which he had to pass through in the progress of these innovations.

When near his close he imparted much sweet counsel and advice to his family, and friends who visited him; and there was a calmness and serenity pervaded his mind to the last, which manifested the ground of his confidence and the foundation of his hope of a blessed inheritance with the Saints in light, to be upon Him who is the Rock of Ages—the sure foundation of the righteous in every generation. All his expressions indicated a lively sense of a happy immortality—a blessed assurance

that a crown of righteousness was in store for him when his Lord and Master might see meet to release him from his earthly tabernacle. He said, "One day in thy courts is better than a thousand elsewhere;" "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Being asked by one of his family if he wanted something, he replied, "I want to be in my Redeemer's arms. This desire, we have reason to believe, was soon answered, by his being released from the conflicts of time, like one falling into a quiet sleep, on the 20th of second month, 1843, aged 80 years, and having been a minister about 48 years. On the 23d of the same month his funeral was attended by a large and solemn assembly, after which his remains were interred in Friends Burying Ground, at Fall River, Mass.

As he lived, so he died, in the unshaken faith that he had not followed cunningly devised fables, but the pure and everlasting truth.

Signed on behalf and by direction of Swanzey Monthly Meeting of Friends, held at Fall River, fourth month, 27, 1846.

WILLIAM F. WOOD, Ass't Clerk.
ISABELLA B. SHERMAN, Clerk.

RUTH BUFFINTON.

Testimony of Swanzey Monthly Meeting of Friends, concerning Ruth Buffinton, deceased.

As the memorials of those who through the living and efficacious power of truth have been enabled to bring forth fruits of righteousness to the praise of the great Husbandman, are calculated to benefit their survivors; we feel it to be our duty for this end, to preserve the following testimony concerning our beloved friend Ruth Buffinton, deceased.

She was born in Dartmouth, Bristol county, Massachusetts, the 21st of fifth month, 1786. Her parents were members of our religious Society. She was blessed with a peaceful and quiet disposition, and early manifested a serious thoughtfulness, avoiding the company of the gay and lively, and choosing those who were modest and retiring as her companions—she thereby cherished those sentiments and principles which afterwards contributed to make her an exemplary and useful member of society.

When about fifteen years old, after a severe illness, she felt, as expressed to her sister, compunctions of conscience, on account even of slight deviations from the path of rectitude. Thus did it please the Lord early to enlighten her understanding, and enable her to discern between good and evil—and abiding under the divine and holy influence of the love of God shed abroad in her heart, she became an instrument of usefulness to those around her.

In the twenty-fifth year of her age she was united in marriage with Daniel Buffinton, a member of Swanzey Monthly Meeting, within the limits of which she resided during the rest of her life. She manifested a devotion to the cause of Truth and righteousness, and was diligent in the attendance of our religious meetings, when her health would permit. She often encouraged her family and friends in well-doing, using the language of scripture, "They that seek me early shall find me, and to him who inclineth his ear will I give instruction."

About the forty-second year of her age she was appointed to the station of an elder, which she usefully and acceptably filled until the close of her life. For some time previous to her death she was convinced that her Divine Master required a more public offering at her hands; and though her words were few, they were acceptable to her friends, and accompanied with such weight and powerful demonstration that Truth often prevailed and the name of the Lord was magnified.

She was a kind and faithful wife, a tender and affectionate mother, often imparting instructive lessons to her family, and desiring that they might become ornaments of our Christian profession and useful members of the church. She frequently read the Holy Scriptures in her family, sometimes accompanied with remarks tending to impress their salutary precepts.

Her tender and sympathetic heart ever extended to the wants and sufferings of those around her,

and in a Christian manner she ministered to their necessities. As this Friend and her husband were given to hospitality, their house was ever open to those travelling in Truth's service from abroad, as well as to their friends nearer home.

On the morning of the 31st of first month, 1841, she was seized with pleurisy, and although her sickness continued severe and unabated, yet it was borne with Christian patience and resignation. She frequently expressed doubts of her recovery, desiring at the same time that she might be patient under whatever suffering her Divine Lord and Master might see meet to permit, until he should be pleased to release her therefrom.

The evening before her departure she told her husband she felt that she should not recover, and desired that her children might be called into the room. She then requested that a portion of Scripture should be read, which being done she afterwards expressed much satisfaction, applying parts of it to her own case. She continued much the same till about nine o'clock of the following day, when, on being raised by two of her children to take medicine, she fell back into their arms, saying, "Don't hold me—let me go—all will be well with me,"—and while quoting a saying of her blessed Redeemer, her voice through exhaustion became inaudible, in which state she remained till about four o'clock in the afternoon, when without any apparent struggle she quietly ceased to breathe; it being on sixth day, the 5th of second month,

1841, and we doubt not she has passed from works to the everlasting "reward of the righteous." On first day following, her funeral was attended by a large assembly of her friends and neighbors, when her remains were interred in Friends' burial ground at Fall River, Massachusetts.

"Blessed are those servants whom the Lord when he cometh shall find watching."

Signed on behalf and by direction of Swanzey Monthly Meeting of Friends, held at Fall River, fourth month, 27, 1846.

WILLIAM F. WOOD, Ass't Clerk.
ISABELLA B. SHEARMAN, Clerk.

SARAH TUCKER.

Testimony of Dartmouth Monthly Meeting of Friends, concerning Sarah Tucker, deceased.

Our beloved friend, Sarah Tucker, was the daughter of Preserved and Sarah Fish; and was born at Portsmouth, on Rhode Island, 14th of second month, 1779. From the accounts she left of her early life, it appears that she was often visited with the inshrinings of that Divine Light, which is a reprover of all evil thoughts, words, and actions, and which will, when followed in faith and singleness of heart, lead its humble and devoted children into the way of truth and righteousness. And al-

though at times, she appeared in some degree to have indulged in the vanities of life, yet as she arrived at more mature years of understanding, she was mercifully favored to witness an overcoming of these things, and to seek for a nearer acquaintance with her Divine Master, having experienced the truth of this saying of our Lord and Saviour, Jesus Christ, "Except a man deny himself, and take up his daily cross, he cannot be my disciple." Nevertheless, deep were her baptisms, and various were the conflicts of spirit, through which she had to pass before she could thus give up to follow the leadings of the Spirit of Truth, in the way of its requirements. About the twenty-first year of her age, she applied to and became a member of Westport Monthly Meeting, within the limits of which she then resided, having at that time become convinced of the truth of the principles of Christianity, as held by Friends. About the 24th year of her age, she first appeared in the work of the ministry at Portsmouth, having in the meantime returned to her native place. The prospect of this weighty service brought with it fresh conflicts and probations; but by endeavoring to dwell near, and feel after the Source and Fountain of all good, she was enabled on this, as on other occasions to resign herself into the forming hand of the Lord, who calleth and qualifieth the members of his militant Church to fill the various stations therein, as seemeth Him meet; and without whose call and qualification, vain are the brightest talents, or the

most ardent desires to do good and promote the cause of truth and righteousness in the earth. In the year 1813, she was married to our beloved friend, James Tucker, who survived her nearly four years, and has left his testimony of her worth and Christian example. Soon after her marriage, she became a member of this meeting, and continued so until her decease. She travelled considerably abroad in the work of the ministry, both in this, and some of the other Yearly Meetings, to the satisfaction of Friends, where she labored, as appeared by the returning certificates, with which she was furnished by those whom she visited; and was also a number of times engaged in visiting the families of Friends in her own and in neighboring Monthly Meetings, to their satisfaction. She was sound in doctrine; her ministry was weighty and edifying, waiting for the openings of Divine Truth, zealously engaged to arouse the lukewarm and indifferent, to a deeper indwelling and to an experimental knowledge of the regenerating power of the grace of God, which bringeth salvation, and to enforce the necessity of being born again, not of corruptible, but of the incorruptible Seed and Word of God, which liveth and abideth forever. She was deeply concerned for the support of all our Christian testimonies, firmly believing them to be established in the Truth, and which neither time nor the specious pretences of those who seek for an easier way than through the furnace of trial and affliction can ever impair or alter.

Though often deeply humbled under a sense of her own unworthiness, and short-comings, yet at times she was favored to see, and her faith strengthened in believing, that she had not followed cunningly devised fables, but the living and unchangable truth, and that though the Lord often sees meet to prove his servants, and permits them to be tried as to an hair's breadth, yet such trials tend to their greater purification and growth in the truth, and prove their trust and confidence in Him. Her health, naturally feeble, became as she advanced in life, much impaired, being often visited with sickness; yet when of ability she was diligent in the attendance of our religious meetings, both for worship and discipline, often sitting through them in much bodily weakness; and though frequently confined to the house or her room for months together, her concern for the welfare of the Church and solicitude for the proper administration of its discipline was in no degree lessened. In the spring of the year 1840, she was seized with a fever. Having for some months before been in feeble health, it soon became manifest that the disease was more than her feeble frame could long endure. Her bodily sufferings, though at times great, were borne with patience and resignation, and her mind seemed stayed upon that Almighty Arm, which can alone support in the hour of need. She imparted much tender counsel and advice to her children, and after taking an affectionate leave of her family, she quietly departed this life, the

23d of third month, 1840, aged 61; and having been a minister 37 years.

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and forever."

Signed on behalf and by direction of the Monthly Meeting aforesaid, held in Dartmouth, 22d of third month, 1848.

THOMAS K. WILBUR, } Clerks.
ALICE WILBUR, }

JAMES TUCKER.

Testimony of Dartmouth Monthly Meeting of Friends, concerning James Tucker, deceased.

The removal by death of our beloved friend, James Tucker, being sensibly felt to be a loss to this part of the militant Church, we feel engaged to furnish a short testimony concerning his exemplary life and zealous labors for the promotion of truth and righteousness amongst us, and to encourage survivors to follow him, as he endeavored to follow Christ. He was born in Dartmouth, Massachusetts, the 27th of fourth month, 1777. His parents, John and Rhoda Tucker, were members of our religious Society in good esteem; his mother being a worthy elder, for many years. They manifested by precept and example, much solicitude for their children's advancement in the truth, which proba-

bly contributed in some degree to form that religious character in the subject of this memoir, which was so observable in him in after life; although when quite young, he was of a lively turn of mind. In the twentieth year of his age, he was married to Phebe, daughter of Benjamin and Sylvia Tucker, of Dartmouth, to whom he was an affectionate companion, until her decease, which occurred on the 20th of the tenth month, 1810. As he advanced in years, he was preserved from sitting down contented in an outward profession, and became engaged to press forward to experience fellowship and communion with the Father and with the Son; and continuing to grow in grace and in the saving knowledge of our Lord and Saviour, Jesus Christ, the talents with which he was entrusted, became sanctified, and he was qualified to fill with Christian propriety and meekness such stations as were assigned him in the Church. When about thirty years of age, he was appointed to the station of an Elder, which he filled to the satisfaction of Friends. He was an unslumbering watchman on the walls of our Zion, being enabled to discern the approach of the enemy, and faithful in sounding the alarm. In 1813, he was married to his second wife, Sarah Fish, daughter of Preserved and Sarah Fish, of Portsmouth, Rhode Island, with whom he lived in near affection until her decease, which took place 23d of third month, 1840. He manifested a deep concern for the best welfare of his children, and they were often admonished by him

to choose the good part. When of ability, he was diligent in the attendance of religious meetings, and encouraged his family in the performance of the same duty. He possessed a sound discriminating mind, had a remarkably clear perception of the right administration of the discipline of the Church, and appeared concerned that all things might be transacted in good order, agreeably to the mind of Truth. Benevolence, sympathy, and genuine hospitality were conspicuous traits in his character. The poor were often remembered by him, and their wants relieved. He evidently derived much satisfaction from having an opportunity to entertain his friends and in an especial manner those who were laborers in the cause of Truth. Much more might with truth be said. Our object is not to eulogize the man, however worthy, but rather to magnify the great and excellent name of Him "who giveth gifts unto men." He devoted much of his time to reading the Holy Scriptures, and the writings of Friends; and has been heard to say that he had derived much benefit therefrom. He was sound in doctrine, and concerned to hold fast without wavering that faith which was once delivered to the saints, and for which our early Friends suffered so deeply. The introduction of unsound principles into our once united Society, occasioned him much painful exercise, expecially towards the latter part of his life. He was favored to see clearly that if the advocates of the unsound views which were spread abroad, still con-

tinued to give them and their authors support, it would as in former days, in some of the other Yearly Meetings produce a separation in the Society, if indeed there should be any remaining who felt bound to the law and the testimony.

In the latter part of the eleventh month, 1843, our beloved friend took a heavy cold, which settled on his lungs, and produced much bodily suffering; yet his mind was very much stayed in the quiet, and he expressed to those about him an entire resignation to the Divine Will. He at one time with earnestness said, "There is nothing but the truth that will stand, and I have been seeking it from a child;" and after a short pause, a friend that was present saying to him, "Thou hast not the least doubt but that thou wilt attain that which thou hast long been seeking after?" he replied, "I can say as my wife said to me, I can look upon death near, without any alarm." In the course of his sickness many friends called to see him, which gave him great satisfaction. When near his close, he could converse but little, so as to be distinctly understood, in consequence of having a very sore throat and mouth. He gradually grew weaker until the evening of the 17th of the twelfth month, 1843, when he departed this life, in the 67th year of his age. As he was generally respected and beloved, so his removal from works to rewards was deeply felt by his survivors; but we have consolation in believing that our loss is his eternal gain.

Signed on behalf and by direction of the Monthly Meeting aforesaid, held in Dartmouth, 22d of the third month, 1848.

THOMAS K. WILBUR, } Clerks.
ALICE WILBUR, }

SETH DAVIS.

Testimony of Dartmouth Monthly Meeting of Friends, concerning Seth Davis.

When those who have stood as testimony bearers in the cause of Truth, and as pillars in the Church of Christ, have been called from an earthly, to, as we believe, an heavenly habitation,—it seemeth meet that those who are sensible of the loss themselves and the church have sustained thereby, should give forth some memorial of their worth and christian character.

Our beloved friend Seth Davis, the subject of the following testimony, was born in Rochester, Massachusetts, the 10th of fourth month, 1783.

He was the son of Nicholas and Hannah Davis; his father only, being a member of the society of Friends, he was deprived in early life of many of the privileges and advantages which the children of Friends enjoy. In the year 1809 he was united in marriage with Mary Howland, of Dartmouth, and in 1817, believing it required of him to apply for

admission into membership with Friends, he gave up to the manifestations of duty therein, and was thereupon received a member of Dartmouth Monthly Meeting. In 1828 he was appointed to the station of an Elder, which station he filled to the satisfaction of Friends. He proved himself to be a faithful watchman on the walls of our Zion, giving warning of the approach of the enemy. Of later times when efforts have been made to introduce unsoundness within our once peaceful borders, our dear friend earnestly withstood all attempts to change the faith and doctrines of the Society as professed and upheld by our forefathers in the Truth, believing that as our Lord and Master Jesus Christ is the same yesterday, to-day and forever, his humble followers in all ages drank at the same fountain, partook of the same cup, and were baptized with the same baptism. The Apostle saith, "Other foundation can no man lay than that is laid, which is Jesus Christ." He was zealously engaged for the promotion of good order in meetings; and in meetings for discipline he became eminently useful, having been instructed and qualified therefor in the school of Christ, endeavoring, as we believe to act agreeably with that precept of the Gospel, that "Whatsoever ye would that men should do to you, do ye even so to them." Whilst he was diligent in business, he evinced a fervency of spirit, serving the Lord, not suffering his temporal concerns to divert his attention from the attendance of our religious meetings, although he

was in some degree dependant during the early period of his membership, upon his daily labor for the support of his family. He also felt it his duty to advise and encourage others to a faithful performance of this branch of our Christian testimony, laboring for this purpose both in meetings and private opportunities as occasion called for and his mind seemed opened thereto. He was also diligent in the attendance of our Yearly and Quarterly Meetings, not being easily discouraged or hindered therefrom, either by infirmity of body or other difficulties, saying, "The discipline enjoins upon us the attendance of all our meetings." For the younger part of the Society he felt a strong solicitude, that there might be a succession of standard bearers to take the places of those that might be removed, often dropping a word of encouragement to such as he believed to be devoted to the cause of Truth. And for those who had left the Society through the influence of a separating spirit, he often expressed much concern, and manifested a strong desire that they might be enabled to see the error of their ways before it was too late. As he advanced in years, infirmity of body increased upon him, yet with this came also an increase of spiritual strength. A short time previous to his decease, he expressed himself to this effect, that he apprehended his time would be short, and that he desired to be clear of the blood of all men. As it was his first and greatest concern to be found doing his Master's will, the things of this world or the fear

of man were not sufficient to deter him from the discharge of any duty which he believed to be required of him. For some years previous to his death he was subject to frequent attacks of a painful disorder so that at times as he said, he was not conscious of being free from pain for months together. In the course of his sickness when Friends called to see him, it appeared to give him great satisfaction, and his conversation with them was both instructive and edifying. His health during the winter had been better than for some time previous, so that he attended to his business and most of the meetings as they came in course. His last illness was short, being confined to his house only a few days. During this period he made no allusion to his temporal affairs, as he had on former occasions. The day before his decease the physician remarked to him that he did not see anything but that he might soon get back where he was the week previous. After a short pause he replied, "I believe not, doctor; I believe I am wearing out pretty fast."

Having endeavored to do his day's work in the day time we believe he was in mercy prepared for his final change. Several times in the course of his sickness he was engaged in solemn supplication, and on First day afternoon he fervently prayed that he might soon be released, if it were consistent with the Divine will; that the work might be cut short in righteousness and that an easy passage might be granted him; which appeared to be mercifully

realized, for he passed quietly away without sigh or struggle, on Second day morning, the 3d of third month, 1851, in the 68th year of his age.

Signed on behalf and by direction of Dartmouth Monthly Meeting of Friends, held in Dartmouth, 24th of third month, 1852.

THOMAS K. WILBUR, } Clerks.
ALICE WILBUR, }

THOMAS B. GOULD.

Testimony of Rhode Island Monthly Meeting of Friends, concerning Thomas B. Gould, deceased.

It is under an humbling and solemnizing sense of the loss sustained by the Church in the removal from works to rewards of our beloved friend, Thomas B. Gould, that we feel engaged to record a brief outline of his Christian character, with some of his memorable expressions near the close of life, for the benefit of survivors; that they may be encouraged to give early and continued heed to the operations of Divine grace in the heart, and thereby become prepared to follow him as he followed Christ.

He was the son of Henry and Abigail Gould, of Newport, R. I., and was born at that place on the 22d of sixth month, 1813. He was naturally of a slender constitution and subject to frequent attacks

of illness. He was a dutiful child, and religiously inclined from very early life, having been heard to say in maturer years that he did not remember the time when he had no religious impressions. As an evidence of the heed he early gave to the inward monitions of the Heavenly Teacher, the following incident may be related. At a time when he was quite young, military displays were often made at some little distance from his father's house, and he felt a strong desire and curiosity to go and see them. One day, seeing a number of his playfellows going to the grounds, the temptation to go became very strong and he followed them without the knowledge of his parents, who he knew would disapprove of it. As he walked on a sense of his disobedience pressed heavily upon him, which as he proceeded became more and more oppressive, until at length he could feel no peace but in turning back, which he did, without ever again desiring to go to such places. When but seven or eight years of age, his father, who was a miller, was in the practice of sending him about the town to supply his numerous customers, in which vocation he won the attachment and affection of the towns people almost without exception, being of a kind and obliging disposition; scrupulously exact and honest in his dealings, and his conversation with them generally of a serious or religious cast. When about twelve years of age he was brought so low by a severe attack of sickness that his life was despaired of. After his recovery from this illness his

religious impressions appear to have deepened and his experience to have ripened in a remarkable manner for one so young. About this time he commenced keeping a written account of his feelings and exercises, with incidents of visits from Friends in the ministry, as well as of others; and continued in the practice for some years—but subsequently destroyed most of his productions in this line, as it would appear from an humble opinion of himself; and in after life said he did not think it was required of him to keep a journal.

The following was written during the sickness above alluded to.

"Oh! how sure is the Rock of Ages; but how unlike is Satan, the grand adversary, who defileth every thing he entereth into. But He who descended from Heaven not to destroy but to save life, influences me by His Spirit to love and serve Him. My desires are at times very strong to be enabled to distinguish between the voice of Satan and that of the King of Heaven, as also when the voice of the true Spirit *is* distinguished, that I may be enabled to be obedient thereto."

In the early part of his life he often went from home both to attend meetings and to confer with particular individuals from a sense of religious duty, and his openings for this latter service were remarkably clear and definite; and he was favored on such occasions not only to relieve his own mind,

but generally to leave a tendering impression for good on the minds of those with whom such interviews were sought.

The following extracts from some other papers which were found after his decease serve still further to exhibit the state of his mind. Though generally without date some of them were evidently written in early life.

"Another year has passed over my head, and awful to remember the sorrowful neglect of Divine Goodness, unwatchfulness and lukewarmness that has prevailed. Oh, that the Lord would be pleased to spare me yet a little longer, that I may be more watchful, more careful to obey the dictates of His divine anointing principle within."

"On looking over some memorandums this evening, made in the 12th year of my age, my spirit hath been greatly humbled in consideration of the tender mercy and condescension of Almighty Goodness in that he was pleased in that season of childhood to vouchsafe a sense, a deep and spiritual sense, of His purity and holiness; and also of the means by which purity and holiness of life and conversation might be attained, through which alone a conversion into a similitude and likeness of His own nature might be known and witnessed even in earthen vessels; but oh! since then the vessel has been broken through unbelief; and the precious treasure suffered to escape, by which (if retained) the vessel might have been preserved in innocence

and purity. It is a truth beyond all doubt with me that nothing short of a measure and manifestation of Divine grace inwardly and spiritually communicated, ever could have conveyed that sense of Divine truth which I was then favored with, and such conformity to, and uniformity with scripture terms and doctrine. Well, if this is the case, and that communication has been interrupted, how necessary that the old paths should be diligently sought. Where is the old way, for truly I am in a way which neither myself nor my fathers in the Truth heretofore walked in. Oh, Thou who art the healer of breaches, and the restorer of paths for the lame to walk in, wilt Thou be pleased this once more to pluck my feet out of the mire and the clay and to set them upon that Rock against which, as an establishment thereon is known, the gates of hell would never be able to prevail. Here, oh here, I have once been favored to behold thy face, and to meditate on thy law with great delight. And should I again be favored to have light in my dwelling and on my path, then, oh my soul, would thou be enabled to pursue thy journey with alacrity; and that true advancement would be known which would be a source of comfort unto thee in this life, and would prepare thee for celestial enjoyment when time shall be no more."

"Divine worship, I believe consists in a patient waiting to know, and a faithful and scrupulous engagement to do the will of our Heavenly Father;

but how hard have I often found it to be so divested of active self, as to get into that true silence, humility and lowliness of mind, where we can stand perfectly still, separated from any dependance on, or attention to any other than the great object of our adoration and praise. Nevertheless, I have at times been made sensible to my humbling admiration of the glory of the Lord descending and filling the outward temple, so that there was no place for, nor any disposition to engage in any official duties, but only to stand quite still and behold the great glory and magnificence of the Shepherd of Israel."

"It has been clearly manifested to me, that conscience is not the proper rule and guide which the Almighty in his infinite wisdom and goodness has provided for the regulation of the actions of his creature man; because conscience, like reason, being a natural gift, may when unenlightened become depraved and identified with, or rather adulterated by, our evil propensities. But that the Holy Spirit of Christ, which He promised He would send in His name (which is often put for his power) is the Guide and rule by which our conduct is to be regulated; for though in us it is not of us, but is a most precious gift, being the same Rock that followed Israel, and that Rock was Christ. This, never can be depraved, but as minded and submitted to in its gentle movings and leadings, would subdue and overcome all that the Lord's holy con-

troversy is against, and would gain for us an admittance into that city the walls whereof are salvation and whose gates are praise; it being the purchase of that most satisfactory sacrifice on Calvary's mount, whereby He hath forever perfected them that are sanctified, and cast up a way for the ransomed and redeemed of our God to walk in; which although an exalted situation, and one that of ourselves we are wholly incapable of attaining unto, yet it is so plain and so simple that the wayfaring man though a fool as to the things of this world, may not err therein. Well may we exclaim, 'great is the mystery of Godliness.' 1830."

These extracts selected from others of a like nature, serve to show the state of his mind in the earlier part of his life. He was fully convinced of the truth of the principles of Friends not from tradition only, but from an experimental knowledge of them and of their accordance with the New Testament, even from very early life; insomuch that he would sometimes explain to others important points of doctrine with great clearness at the age of eight or ten years. His love for those pure principles of truth continued to increase as he advanced in years; and when inroads came to be made upon them by Elias Hicks and his followers, though then young, he clearly saw the heresy and stood forth boldly against it; and when errors were brought in on the other hand by J. J. Gurney and others, he was favored to see their dangerous

tendency with great clearness, and to labor with industry and zeal for their removal. His objection to these errors was well known; and J. J. Gurney soon after his arrival in New England sought an interview with him, in which he endeavored to induce him to relinquish those well founded objections—but Thomas stood faithful and unmoved, fully expressing the uneasiness he had long felt with his doctrinal writings, showing him their inconsistency with those of our early Friends, and the necessity of his retracting and condemning some portions of them, so as to relieve the minds of those Friends who were distressed on this account, and open his way amongst them. Although the interview resulted in no satisfaction further than the relief of his own mind, by faithfully delivering what had long rested upon it, yet he deemed this an ample reward for unreserved obedience to the Divine requiring in this particular, so greatly in the way of the cross. Again, when a returning certificate was granted to the same individual by New England Yearly Meeting, through the influence of those who were prepared to favor his unsound views, our dear friend was one of the few who faithfully raised his voice against it, expressing his fear for the consequences of such a step.

Having long been under the qualifying hand of the Shepherd of Israel, and having learned not only to hear his voice, but to distinguish it from the voice of the stranger, he became prepared to proclaim the glad tidings of the Gospel of peace and

salvation, to which service he was called in the twenty-eighth year of his age. His appearances in the ministry being in the life and power of Truth, were satisfactory to all sound and faithful Friends; and he was encouraged to attend faithfully to the gift he had received, and was acknowledged as a minister in the year 1845.

In his public testimony he was clear and pertinent, careful to wait for the right ability, and there was with him a fullness of expression, and deliberation of manner, which was both interesting and convincing. He was sound in the scripture doctrine of the means of salvation by our Lord and Saviour, Jesus Christ, both as to His outward coming in the flesh, wherein He tasted death for every man, and became a propitiation for the sins of the whole world; and also in regard to the no less essential office of His inward and spiritual appearance in the heart of man, sitting as a refiner with fire and a fuller with soap, whereby, through a submission to the purifying operation of His Spirit, we are washed, we are sanctified, we are justified. Whilst he had full faith in the propitiatory sacrifice of Christ, he maintained that it only becomes available through unfeigned repentance for past sins, and an unreserved reliance on Him in his spiritual appearance and interposition as a sure helper and deliverer from the bondage of sin, by whom as the heart continues to be yielded unto Him, the work of sanctification is carried on and perfected.

His faithful testimony against the sad inroads of J. J. Gurney and others upon the pure ancient doctrines of Friends, brought upon him the censure and condemnation of many occupying prominent stations in the Yearly Meeting, who had so far departed from the Truth or given way to weakness, as to favor and caress this unsound author in his progress through our borders, and to join in an effort to silence and put down all objection to him and his doctrines. In passing through the deep suffering consequent upon his faithfulness for the Testimony of Truth, although firm and unyielding in support of it, yet he evinced much patience and quietness; feeling that he was one of those to whom it was given on behalf of Christ, not only to believe on Him but also to suffer for his sake. He was diligent in the attendance of our religious meetings and his reverent waiting therein, as well as his labors in the line of the ministry, were very impressive, and evinced his dedication to the cause of Truth and righteousness. He manifested great concern for such as he believed were honest hearted, but who were led through the influence of others into the support of wrong principles, and was ever ready as way opened for it to spend and be spent for the recovery of such.

After the separation in this Yearly Meeting he was in the practice of frequently attending the different Monthly and Quarterly Meetings within its limits; — many times when in a feeble state of health. These visits in Gospel love were greatly

to the comfort and edification of Friends, and were the means of uniting him very closely to them.

For a considerable time he had been strongly impressed with a sense of religious duty constraining him to visit Friends in the love of the unchangeable Truth, within the limits of several of the Yearly Meetings in this country; but so trying and painful was the prospect, in the unsettled and degenerate condition of the Society, that he yielded to discouragement, remaining under the burden for a length of time, and making no mention of this requirement to his friends. During this period, in the winter of 1853–4 he was brought very low by sickness so that for a time his recovery appeared doubtful; and he then felt the weight of this service increasingly upon him, and the necessity, if it should please his Heavenly Father to raise him up again, no longer to postpone a faithful performance of the required duty, in the ability which should be afforded him. Accordingly, in the summer of 1854, having measurably recovered his health, he obtained certificates from his Monthly and Quarterly Meetings to visit Friends in some parts of New York, Philadelphia, Ohio and Baltimore Yearly Meetings, and being provided with a suitable companion he soon after set out on this journey, in which he was engaged for several months. Having completed his labors within Philadelphia, Ohio and Baltimore Yearly Meetings, he returned home where he spent the winter; during much of which he was confined to his room by sickness, but was

so far restored as to be able in the ensuing spring to visit the meetings he had in prospect within the limits of New York; and attended the Yearly Meeting held at Poplar Ridge, before he returned home. His company and religious services wherever he went in this arduous engagement, appear to have been greatly to the comfort and satisfaction of the honest-hearted, to whom the ancient pure testimonies of Truth were still dear. He was remarkably sustained and supported amid the varied trials and exercises which fell to his lot, and enabled to declare the unsearchable riches of Christ in demonstration of spirit and of power; and sometimes when a very mixed company attended his meetings, consisting in part of some who were alienated from the Society in the Hicksite separation, and some who on the other hand have yielded to the more recent defection; although these evidently came with a feeling of opposition, he was greatly favored and drawn forth towards them in faithful pleading for the Truth in the love of it, so that much tenderness prevailed and many tears were shed on some such occasions. On returning his certificates to his Monthly and Quarterly Meetings, after the completion of this visit, he expressed satisfaction and peace in the retrospect; and again expressed himself fully confirmed and comforted therein during his last sickness.

In a letter to a friend dated a little previous to his setting out on this journey, he said: "I am fully persuaded that I shall never live to an old age,

and this abiding and increasing persuasion causes me to feel very desirous that, whether my time be much further lengthened out or not, my days work may through holy help be accomplished." On several occasions afterwards he remarked that he believed his day would be short, and expressed the desire he felt that his work might keep pace with the day.

After his return from this visit he continued mostly at home in the enjoyment of usual health until the latter part of First month, 1856, when he had a severe attack of Asthma (having long been subject to that disease) which greatly reduced his strength; this was followed by Pleurisy, which proved too much for his weakened constitution. He only survived this latter attack about three weeks.

During the first week of his illness, he appeared to be very thoughtful and engaged a great part of the time in meditation, without much expression; but one morning about the beginning of the second week he broke forth in a remarkable manner, and seemed unable to express the fullness of his joy. "O!" he exclaimed, "the fullness of joy, the abundance of goodness—the sweet peace, the glory that I feel: I could sing of it—yet nothing is of myself, it is all in mercy; I have not attained to these things through a multiplicity of petitions, oh, no! all that I could do was to throw myself at Jesus' feet, and in his own time when he saw I had nothing of myself he was pleased to pour in the

oil and the wine." He marvelled that such an experience should have been given him, said it was beyond anything he had ever conceived or had an idea of; he had never asked more than the lowest seat, and lo! the gates of heaven had been opened to him, and he had been permitted to see a mansion prepared for him. Afterwards in speaking of his sufferings, he said, they were intended to bring him low, and additionally purify him, "But," he added, "the Lord supports me, and he will support me—my life hangs as it were upon a single point; I have been aware of my critical situation, and the power that supports me is the Lord's power."

On the ninth day of his sickness he was brought very low, and for several hours appeared to be near the close; in the evening however he revived, but continued to have very low sinking turns at intervals during the night. On recovering from the first one he said, "I have had a severe conflict with death, and now the sting of death is taken away." Again, in a few hours he appeared to be sinking rapidly—having symptoms of death upon him — but again revived, and exclaimed aloud, "Another victory! another victory! the grave has lost its terrors now," and once again towards morning on reviving from another such spell, he said, "Now I have triumphed over death, hell and the grave; these are hard words but they are true; Christ has given me the victory."

On Third day, the 12th of the month, his brother-in-law coming to see him, he said, on his enter-

ing the room, "Although my earthly house of this tabernacle be dissolved, I have a building of God, an house not made with hands, eternal in the heavens." Again, "my weaknesses and propensities have been as a cloud, and as a thick cloud, they have been blotted out. My sins have all been forgiven — I have been sanctified and thoroughly cleansed."

On Fourth day morning, when asked how he had passed the night, he said, "This has been a crowning night to me, I have seen things not lawful to be uttered." The same day a friend calling to see him, he said, "I seem to have been all day gasping for life, holding on to it as by a single thread; but I have been wonderfully comforted, and strengthened, and helped." Then alluding to a time previous to his illness, he remarked, "I looked all night for my Beloved, I sought Him in the streets, but I could not find him, he hid himself from me; but He has comforted and strengthened me now." He then exclaimed, "Great and marvellous are thy works, Lord, God, Almighty—just and true are thy ways thou king of saints." He was so low that he was desired not to exert himself too much to speak; but he replied, "When the master is pleased to say it is enough, I can be silent." That although he was so very weak and low, he should be supported—then added, "This is very different from anything I ever anticipated, to have so much to say at such a time as this. There are times when words must be spoken, and

if they are not spoken the very stones would cry out."

On Fifth day evening, after laying some time in a state of great quietness and exhaustion, seeming scarcely to breathe, he suddenly revived and exclaimed in a clear voice, "Glory! glory! hallelujah! Oh! I could sing of redemption, of this great redemption; and of regeneration, of thorough, heartfelt regeneration. He continued speaking in this triumphant strain of praise and thanksgiving for about half an hour, during which he repeated with great emphasis, "Out of Zion, the perfection of beauty, God hath shined." After this, he again sank very low for a time, and when a little revived, he repeated this passage, "Filling up that which is behind of the sufferings of Christ, in my flesh for his body's sake; which is the Church."

After a time he spoke to those about him, and said, "I am going to take a little rest now, and in that rest I may leave you; if I do, you will know that I am safe; I am going to sleep on Jesus' bosom;"—he then fell asleep.

At another time, he said, "How often of late I have longed for rest—rest and quiet—oh, how joyous would be that rest; but this desire to go, is not resignation—I must know a perfect willingness wrought in me to remain, to perform some service which has been shown me in times past, but which I shrunk from on account of the painful nature of it. But for this unfaithfulness, I might have passed away this beautiful morning as the day dawned and

been forever at rest." After a time he was favored to experience an entire resignation of his own will, and said, "*Now* I can truly say, not my will, but thine, oh Lord, be done." It was not until he had thus become fully resigned to perform the deeply exercising service, which he had felt to be required of him, that the will appears to have been accepted for the deed, and the work cut short in righteousness. He experienced many low seasons; and at such a time said, "I see what is for me—there is great relief, great blessing in store for me, but I am too low to receive it; *too low*; I must be raised up; I can't lay hold of it." And then after a time of reverent silence, songs of praise and thanksgiving flowed from his lips in clear, audible tones.

At one time he desired all to be very quiet; said he wanted to be sure that the Captain of his soul's salvation was kept on board his little bark—he must not lose sight of Him. He said he remembered how it was when the ship was in great danger of sinking, that they lightened her by throwing over the provisions first—as they were the least valuable. At another time, he exclaimed, surely this is the house of God, this is the gate of Heaven," and repeated it several times. "Lift up, lift up, oh ye gates, that the righteous nation which keepeth the Truth may enter in." Again he repeated, "The glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass there-

by." He said, "I see no danger in humiliation, but great danger in exaltation."

Sometimes, he would exclaim, "Glory! glory, hallelujah, praise the Lord,"—said he felt lifted above all things—the moon was under his feet—his joy was full, there were rivers of joy; fountains of joy, and he was bathing in it." And the room did seem at such times to be filled with the Divine Presence. He said he had read accounts of the triumphs of the ancient worthies, but it had been mere history to him compared with this. He could not have thought it possible for man *so* to taste the joys of heaven, and remain in the body. At times he spoke to the states of those around him in a manner that was to them truly remarkable, seeming to have a vivid sense of their feelings and thoughts.

At one time, when permitted to be closely tried, he exclaimed in tones of agony, "I shall be swallowed up, I shall be swallowed up," but very soon afterwards he solemnly petitioned, "Holy Father, vouchsafe thine aid," and continued in vocal supplication for some minutes. When he ceased, the overflowings of Divine consolation were so great that he cried out, they were all too much, that there was not room to receive all the goodness that the Lord had revealed to him, a poor worm of the dust. In speaking of this extremity afterwards, he said, "I was made more than conqueror," &c. On one occasion, he said, "My faith is strong; I live by faith; I live, yet not I, but Christ within me. It

is the Lord's power that supports me and keeps me alive."

On Second day, the 18th of the month he had a suffering night, and said more than once in a whisper, (for now his voice had much failed and articulation was difficult,) "How long, dear Saviour, how *long?*"

He was remarkably relieved of anxiety in regard to the state of the Society; far more so than usual. Speaking of its shattered condition, he said we must leave it in the hands of the Lord; for He *will* have the ordering of the battle; repeating it many times over, and added, "there is no cause for discouragement."

Once when he seemed to speak, he was asked if he wanted anything, he replied, "I hear sweet music, rapturous music, songs of the redeemed." At another time during this night he seemed somewhat restless, when a part of the 103d Psalm was repeated to him;—when he heard the words, "Who redeemeth thy life from destruction," he said, "Yes, He has redeemed it, and He will redeem it."

On Fourth day previous to the close, he seemed to have less to say than usual, and when inquired of if he felt more poorly, he replied, "My thoughts are full of immortality and eternal life."

The last day he said much that could not be understood, owing to his great weakness, and the difficulty of articulation above alluded to, but he several times in the course of the day repeated the passage, "That which may be known of God, is

manifest in man. Towards evening his wife perceiving a change in him, said, "Dearest Thomas, art thou going?" After one ineffectual attempt to speak, he made another effort, and said, "farewell, farewell," which was the last he uttered. He was sensible to the last, understood what was said, and responded to it by a look, only a few minutes before the close. All the agonies of death appeared to have been passed through previous to this time, there was now no struggle, he quietly and peacefully passed away, on Sixth day evening, the 22d of second month, 1856, in the 43d year of his age.

The foregoing account contains but a small portion of what he uttered during his sickness, of a similar character, much of which cannot now be recalled; and there was often a fullness of meaning in his expression and manner, in connection with his language which cannot be conveyed by words. Enough, however, is preserved and remembered to give an undoubted assurance, that having fought the good fight, finished his course and kept the faith; he has received the crown which the Lord, the righteous Judge giveth to all those who love His appearing.

Signed by direction and on behalf of Rhode Island Monthly Meeting of Friends, held at Newport, 24th of fourth month, 1856.

LEVI CHACE, Clerk.
LYDIA ANN GOULD, Clerk.

JOHN WILBUR.

Testimony of South Kingstown Monthly Meeting of Friends, concerning John Wilbur, late of Hopkinton, R. I. deceased.

"*The memory of the just is blessed;*" and it has ever been the concern of those to whom the cause of Truth is dear, to perpetuate the remembrance, and to preserve memorials of the lives of such as have devoted themselves to its service; whose chief concern was to be found "walking in the footsteps of the flock of Christ's companions," and by example, as well as precept, to persuade others to persevere in the pathway of holiness, the end of which is everlasting life. While acknowledging our obligation submissively to acquiesce in every dispensation of Divine Providence, in the assurance that He doeth all things well, yet the removal of such dedicated laborers from the Church militant has ever been felt as a loss to survivors; and more especially has this been realized at periods of great degeneracy, and when because of the abounding of iniquity, the love of many has waxed cold, and the way of Truth is evil spoken of.

Regarding the present as peculiarly such a time, our minds are deeply impressed under a sense of the loss we have sustained, in the removal from works to rewards of our late beloved friend, John Wilbur; and we believe it right for us to hand down to posterity our testimony to the excellency of his character, and to his eminent services in the cause of Truth and righteousness in the earth.

He was born at Hopkinton, R. I. 17th of seventh month, 1774. He was the son of Thomas and Mary Wilbur; who were exemplary members and elders of our religious society, and were concerned to bring up their children conformably to its principles and discipline. Few particulars of his childhood having been preserved, we pass over this season with a few remarks thereon, written by himself at a later period. "Regarding what is past, I may say, that the guarded care of my parents—a constant attendance of religious meetings, and an attention to the reading of the Scriptures, were a great help to my mind in preparing the way for, and directing my attention to the saving principle of Divine grace within; the restraining power of which, I became acquainted with in very early life. And I feel constrained to bear testimony to its efficacy and sufficiency in effecting the work of the regeneration and salvation of all who yield to its reforming power." From this, as well as from the corroborating statements of others who knew him at this period, we learn that he was a youth of exemplary deportment and religiously inclined from early life. When about nineteen years of age he was united in marriage to Lydia, daughter of Amos and Thankful Collins, with whom he lived in great harmony and conjugal affection, nearly sixty years, until her death, which occurred about three years before his own.

He first appeared in the ministry in the thirty-sixth year of his age, and continuing to grow in

his gift, and his offerings therein being satisfactory to his friends, he was acknowledged a minister not long after; and being careful to attend to the monitions of the heavenly Teacher, he became an eminent instrument in the Divine hand for promulgating the glorious truths of the gospel of life and salvation to his fellow men. He was ardently attached to the principles of the religious society of which he was a member, not only on account of their accordancy with the Holy Scriptures, and with the precepts and example of his parents, for both which he had great veneration; but from a living experimental knowledge of their truth, and efficacy in preserving those who embrace and live up to them from the snares of the enemy and the contamination of the world; enabling them to meet with calmness and resignation all the vicissitudes and exigencies of life, and leading in the end to the haven of everlasting rest and peace. He believed that they embrace the whole great and glorious plan of redemption as unfolded in the New Testament. Hence, he was a firm believer not only in the divinity of our Lord and Saviour, Jesus Christ, and in all that He did for us without us in that prepared body, in which he came to do his Father's will, wherein he tasted death for every man, and suffered the just for the unjust, that he might bring us to God, blotting out the handwriting of ordinances which were against us, and becoming a propitiation for sins that are past, repented of and forsaken; but also in his inward and

spiritual appearance in the heart, wherein is experienced by those who truly look for him, his second coming without sin unto salvation; and his interposition as a sure helper and deliverer in preserving us from falling into the like thraldom again. This, with our worthy forefathers, he regarded as the christian covenant, consisting of two parts; both alike essential, and neither availing without the other; but both together constituting the whole great plan of christian redemption.

But while he was sound in the Scripture doctrines always held by true Friends from the beginning, and was one of whom it might truly be said, "*he kept the faith*," yet he failed not to enforce the necessity of good works, which he regarded as the genuine fruits of a *living* faith; and he was deeply concerned to be found living up to his profession, maintaining both by precept and example the importance of holiness of life, and that a mere profession, however good, will avail nothing. He was eminently gifted and qualified for usefulness in the administration of the discipline, and management of the affairs of the Society; his views being clear, and his expression of them generally pertinent and to the point. And while he was careful that offenders be dealt with in tenderness and meekness, yet when such labors of love failed, he was firm and decided in placing the judgment of Truth over such, and often expressed a concern lest through weakness or the fear of man, this important part should be neglected. He was an example of hu-

mility, plainness and consistency in his daily walk, and concerned to bring up his children therein—combining with gentleness and meekness, firmness and decision; bringing in wholesome restraints to the aid of persuasion and exhortation, by which, through Divine help, he was remarkably successful in bringing up a large family of children, in plainness and sobriety, and at the same time securing their filial love and tender regard.

He was a diligent attender of meetings both for worship and discipline, seldom failing to attend them in due course, unless prevented by severe illness of himself or some other of his family; and it was his uniform practice on such occasions to take his family with him, or as many of them as he could with convenience, and when met with his friends for the solemn purpose of Divine worship, the weightiness of his spirit while reverently waiting on the Lord, was often felt by those who were present, to have a solemnizing effect on the meeting. When he arose to speak, it was with the arising of Divine power; and he was careful not to run before his guide, often proceeding slowly and with great deliberation, minding the stepping stones as he proceeded; but when it pleased his Divine Master, as was often the case, to vouchsafe an open door of utterance, he appeared as an eminent and powerful minister of Christ; and it might be truly said of him, that his speech and his preaching were not with enticing words of man's wisdom, but in demonstration of the spirit, and of power;

often falling upon the tried and penitent soul as the gentle rain, or distilling as the silent dew; while to the rebellious and disobedient it was as the fire and the hammer, causing them to tremble under a sense of their undone condition as opened to their view; and raising the query, "What shall we do to be saved?"

He travelled extensively as a minister, both in this country and in Great Britain and Ireland, which he visited twice, only surviving his return from the last visit about two years.

In addition to his usual occupation, (the cultivation of a small farm,) he was much employed by the community as a surveyor of land; and being considered very capable and accurate in this vocation he was often sought after as well on this account as for his uprightness in dealing, intelligence, and kindly bearing towards all with whom he had intercourse. To these characteristics may be added a cheerful and social disposition, which rendered him an interesting companion, and he was, so far as is known without exception, beloved and respected by all with whom he thus became associated. In all his intercourse with his fellowmen he was truly a peacemaker; being often resorted to as a counsellor in cases of difficulty, and as an arbitrator in settling disputes among his neighbors. He was enabled by the soundness of his judgment and discrimination, through Divine assistance to be eminently serviceable in such cases; and the confidence of his employers in his integrity and impar-

tiality was such, that he was enabled almost without exception, not only to escape the censure of those to whom he decided adversely, but to retain their friendship and respect.

Often with the approbation of his friends he appointed meetings and attended funerals among those of other denominations within his own county, to their comfort and satisfaction; which was frequently acknowledged on their behalf; and tended not a little to strengthen their love and regard for him. But he was far from being of the number of those who court popular favor and applause, who baulk the testimonies of Truth, or warp them to suit the public taste. He evinced the same unbending adherence to principle in all companies and under all circumstances. His faithfulness in this respect, as with many others in different ages who had gone before, brought him into many conflicts, which however severe he endured with unwavering firmness and fidelity. Of these by far the most trying and enduring, were those which arose from a radical departure from the doctrines and testimonies of Friends, on the part of large and sweeping numbers in the Society, at two different periods during his life.

The promulgation of unsound and anti-christian doctrines by Elias Hicks and his adherents was the occasion of much sore trial to him long before the open rupture in the Society occasioned thereby; and he was constrained faithfully to bear his testimony against this spirit of unbelief, in all its de-

lusive appearances; firmly adhering to the ancient testimonies of the Society in regard to the divinity and offices of our blessed Lord and Saviour, Jesus Christ, and laboring in the ability afforded him to counteract the desolating effect of views so derogatory to his divine character and atoning sacrifice for the redemption of fallen man. But in maintaining this controversy he was mercifully preserved, as we may well believe, through continued reliance upon Him on whom help is laid, from running into error on the other hand, of which there is ever great danger with those who suffer their natural feelings to predominate, and are remiss in keeping up the watch, as we have had lamentable evidence in the falling away of many in this way, who escaped the wreck of the first storm.

In the years 1831–2 he made his first visit to Great Britain and Ireland; where he soon saw the working of a spirit, the tendency of which appeared to him to be, to carry the Society back towards the outward and literal views of the formal professors of the day, and if unchecked to land its members on the same ground, from which our faithful predecessors had first taken their departure. In his own language he "saw or thought he saw the great subtilty of the enemy, in taking advantage of the Hicksite heresy, which led off on the one side from the true doctrine, working on the minds of those who were the most prepared to forsake the original ground of vitality; so that whilst they were guarding against a fatal lapse on

the one hand, he might the more easily plunge them into another as destructive on the other,—both insidious and defective in relation to the true faith in the offices and attributes of the Saviour of men." As, against the errors of Elias Hicks and his followers, so against these unsound views, he felt called upon both then, and after his return to his native land to bear his testimony. And when, a few years after, Joseph John Gurney, who was strongly identified with these new views (having introduced and advocated them more or less openly in most of his voluminous writings, and thus more than any one else being publicly responsible for them) came to this country on a religious visit, our beloved friend took an early opportunity on his arrival in New England, to express to him the uneasiness which he had long felt with many of the views thus promulgated in his printed works, now spread abroad not only in England, but widely in this country also. He entreated him to disavow such portions of them as were not in accordance with the ancient and well known principles of the Society, as the first step towards opening his way for service amongst us. But instead of complying with this request, or in any way making satisfaction, he entered into a defence of all his writings, claiming that there was nothing unsound in them; and attempted to shield himself behind the certificate which he brought with him. This being the case, and failing to prevail on the Meeting for Sufferings here, to investigate those writings and de-

cide on their soundness, he felt constrained as an individual, from a sense of religious duty, and in accordance with the requirement of our discipline to warn his fellow members against imbibing, or giving countenance to these unsound sentiments. We do not regard this as the proper place to detail the consequences of the faithfulness of our dear departed friend herein, nor is it necessary, as a correct account thereof, has already been published and extensively circulated. Suffice it to say, that amid the sufferings and conflicts consequent thereon, he never faltered in his adherence to the original principles and testimonies of the Society of Friends, as held and maintained by George Fox, Robert Barclay, and their co-laborers in the beginning, and died as he had lived, in the firm belief that in adhering to them through evil report and good report, he had not followed cunningly devised fables, but pure, living and eternal Truth. And it may truly be said of him as of Joseph, anciently, "The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."

He was much and justly valued as a correspondent, and his labors in this line were extensive during the greater part of his life. His letters, whether descriptive, didactic or religious, were always interesting; but the latter class were by far the most numerous; and it was eminently as a religious writer that he excelled. In penning his

views on subjects of this important nature he avoided speculation, and went directly to the point of vital christianity. The continued support and perpetuation of the principles and testimonies of Truth, in their original purity, as always maintained by faithful Friends, was to him a subject of paramount importance; and for this he labored abundantly, both orally and in writing; being often during the latter part of his life bowed down under deep concern lest they should through the love of ease, lukewarmness and the speculative propensities of this degenerate age, be cast aside and lost to the world; than which he believed a greater loss could scarcely befall the family of man.

Owing to the introduction of the unsound views into the Society already noticed, much that he wrote during the latter part of his life was of a controversional nature; yet few men were more averse to controversy for its own sake or more inclined to avoid it in common conversation, unless principle was involved, than he; but when this was so, whether in public or in private, he failed not to defend the Truth and the right, often saying that if the pure and unchangable principles of Truth cannot be maintained without controversy, then now, as at the first, they must be maintained by controversy; that faithful and upright men have in all ages kept up a controversy against error and corruption, and that while a succession of such continues to be raised up, and error and wrong con-

tinue in the earth, so long this controversy must and will be maintained.

After the separation in New England Yearly Meeting was effected, through the efforts of those who gave their support to the unsound sentiments, which unhappily included many of the influential characters therein, thus causing the devastation to be more widely spread; he labored assiduously for the preservation of the small body which continued to adhere to the ancient doctrines of the Society, and for that of the honest-hearted in other parts of the heritage, under a concern for whom he visited with certificate, many of the Meetings within the limits of New York Yearly Meeting. He also attended the Yearly Meeting of Philadelphia, and many of the subordinate Meetings thereto belonging, greatly to the comfort of the sincere hearted, to whom the ancient testimonies of Truth were still dear, many of whom were under suffering for the cause sake, and laboring under much discouragement.

In the spring of 1853 he laid before his Monthly Meeting the prospect of a second visit to Great Britain and Ireland. This was no small trial to him, as well as to his children and friends; his advanced age making the prospect of his return look very doubtful. But after weightily deliberating upon it, and believing the opening to be in the true light, his concern received the approbation of the Monthly, and subsequently of the Quarterly and Yearly Meetings, and being furnished with certifi-

cates of unity and sympathy therefrom, he embarked from Boston, on the 28th of Ninth month, 1853, accompanied by his son Amos C. Wilbur.

Soon after his arrival in England, he had an interview with a large committee of the Meeting for Sufferings at their request; before whom he spread his concern for the preservation of the Society on its ancient ground of principle and discipline, and showed that this was what himself and friends in New England had been standing for; and that where the matter had been fully investigated, as was done by Philadelphia Yearly Meeting, this was found and acknowledged to have been the case. Although they allowed him to relieve his mind, and were unable to gainsay or resist what he said, yet it was painful to him to find them fully committed to the views of J. J. Gurney, and unwilling to acknowledge that any portion of them were unsound. Besides this, he had interviews with many others of the leading characters in different places, who generally acknowledged unity with the same sentiments. Thus he found his previous apprehensions in regard to this class confirmed; but in the course of this visit he found a considerable number of true mourners on account of the desolations of Zion, whose eyes had been anointed to see things in their true light. These were sitting in solitary places and their secret cry was, "Spare thy people, O Lord, and give not thine heritage to reproach." To these he was in a peculiar manner drawn, and was with them greatly to their comfort and satis-

faction, as was afterwards evinced by written testimonials from some. He was permitted to return to his home in safety, after an absence of about six months.

After his return he seemed to regard his labors as nearly finished; often speaking of this visit as an evening sacrifice, in the offering of which he felt great peace. It proved to be the last journey of a religious nature, which he made beyond the limits of his own Yearly Meeting; within which, however, he continued to labor to the comfort and edification of his friends.

Though firm and uncompromising he was mild and forbearing and remarkably unassuming, evincing no ill will towards those who differed from him, and were disposed to resort to extreme measures against him. He often spoke of having endeavored to weigh his motives, and his acts in this matter, with those whom he once regarded as his friends, in the balance of the sanctuary, with a desire to be rightly directed in all his movements; saying that whenever he had looked towards concession and compromise, the way had seemed covered with darkness, and he had clearly seen that those precious testimonies of Truth for which our worthy predecessors suffered and laid down their lives, cannot, without incurring a fearful responsibility be compromised. Having faithfully served his Lord and Master in his day and generation, the evening of his life was eminently serene and tranquil, evincing a state of quiet waiting for the final

change, which he looked upon as near; often remarking both in public and in private, that he believed his day's work was nearly done. Especially was this the case during the last year of his life. Being much indisposed, while on a visit to one of his daughters, he said he often thought of the probability of his being suddenly removed, and remarked that there was no terror to him in the prospect, but that it looked pleasant to him. And in a public testimony in his own Monthly Meeting, after expressing his continued impression, that he was near the termination of his earthly labors, he said that in looking towards a separation from the world and the things of it, he felt that there were no strong ties to be broken; that the world had lost its charms for him, that there was nothing pertaining to it which it was hard for him to leave, save his beloved friends, and he trusted that even the separation from *them* would be made easy; that the change to him seemed desirable not only on account of a release from labor and exercise, but of a re-union with loved ones who had gone before. On taking leave of a friend's family after attending the last Monthly Meeting before his decease, though then in usual health, he remarked that he believed he was there for the last time. Thus forewarned and prepared with his lamp trimmed and his light burning he awaited the last remaining conflict, which in Divine mercy and condescension was made short.

On the morning of the 28th of Fourth month, 1856, he was seized with severe pain, which threatened immediate dissolution. Being aware of this, he said to his daughter, "If I go now, all will be well." She soon after reminded him, that he was taken ill much as his mother had been, who survived but about half an hour; but added, "I do not wish to alarm thee." He replied, "Thou cannot alarm me." On the day following, finding that he continued to fail, she said to him, "Father, thou art very feeble, dost thou expect to recover?" He replied, "No, I know I shall not, and I do not desire it; I am ready to go." She said, "Then thou hast seen enough of this world?" He replied, "Yes, plenty, plenty." She told him she had been looking towards him for company, when her dear husband (then low with consumption) should be gone. He replied, "Thou must not." During the severe paroxysm of bodily distress, which lasted for several hours, not a murmur escaped him, nor any token of impatience. Although active remedies succeeded in relieving his pain, yet his constitution had so far given way, that he continued to sink, and subsequently from weakness, and what appeared like partial paralysis of the organs of speech, articulation became difficult, so that he said comparatively little that could be understood; but what could be understood was indicative of peacefulness and resignation. In reply to the question whether he felt peaceful, he replied "very." His interest in the welfare of the Society continued

unabated to the last, as was evinced on the evening before his decease, by his desiring to hear read a letter received, giving some account of Philadelphia Yearly Meeting; and during its reading he turned his face to the reader, and listened attentively. On being enquired of if he understood it, he replied that he did. Late in the evening his eldest son, who lived at a distance, and whom he had been expecting, arrived; and, on approaching him, asked him if he knew him; he called him by same, and smiled very pleasantly. His son inquired of him in regard to the state of his mind; he answered that "His way was clear before him,"—to another, he said he was "very happy," which was nearly his last expression. In the latter part of the night he fell into a quiet slumber, in which he continued until about eight o'clock on Fifth day morning, the 1st of Fifth month, when he departed hence, aged nearly eighty-two years, and was interred in Friends burying ground, in Hopkinton, on the 4th of the same, after a solemn meeting on the occasion, wherein a true and living testimony was borne to the uprightness of his character and the faithful dedication of his life, to the blessed cause of Truth and righteousness.

In thus reviewing the life and gospel labors of this our departed friend, we are led to adopt as peculiarly applicable to him, the language of the beloved and faithful disciple, conveyed to him in the visions of light: "And I heard a voice from heaven saying unto me, write, blessed are the dead

which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." And so we have been brought reverently to believe, that the results of the faithful labors of this dedicated servant of the Lord, have not terminated with his valuable and eventful life; but that they will continue to be felt to the strengthening and animating of survivors and those that follow after, even in ages and generations yet to come.

Signed by direction and on behalf of South Kingstown Monthly Meeting of Friends, held at Hopkinton, 23d of Third month, 1857.

ETHAN FOSTER, Clerk.
ANN PERRY, Clerk.

LYDIA WILBUR.

Testimony of South Kingstown Monthly Meeting concerning Lydia Wilbur, deceased.

Our beloved friend Lydia Wilbur was born in Stonington, Connecticut, 22d of Fourth month, 1778. Her parents were Amos and Thankful Collins, esteemed members of the Society of Friends. She was religiously inclined from her youth up, and was appointed to the station of an elder at an early age, which station she continued to fill with usefulness and propriety during the remainder of her

life. Entering early into the marriage state, the cares and responsibilities of a numerous family devolved upon her. She was entirely united with her husband, and his faithful helper in endeavoring to bring up their children in simplicity and plainness, according to our profession, and to teach them the fear of the Lord. And her concern was not only for her family, but she greatly loved and desired the prosperity of Truth everywhere. It may be truly said that she was a peacemaker,—prudent and discreet. She had very humble views of her own attainments, always prefering others to herself. She was a most affectionate wife and mother, and entered deeply into feeling and sympathy with her dear husband in his many religious engagements, freely giving him up to travel in Truth's service.

The following brief extracts from some of her letters written to him whilst he was engaged in a religious visit to Great Britain and Ireland will serve to show the state of her mind at that time, and the near unity and sympathy she felt with him in his gospel labors and travels in that land.

Second month, 9th, 1832. "I can salute thee in the love that first united us together and I trust will always remain, and I desire that the preserving Hand that has been with thee may still continue to be with thee in all thy trials, and in all thy lonely movements, which no doubt thou hast at times experienced. I believe the Master hath called for

this sacrifice at thy hands; to give up all that was near and dear in this life, to cross the mighty ocean, and there to proclaim the everlasting gospel to a people unknown to thee. Although discouragements at times seem to be my lot, yet as I endeavor to abide in patience they are removed and I am made a little to rejoice that I have been permitted to take the care at home, while my dear husband is so exposed for the peace of his own mind and the good of the precious cause."

Third month, 7th, 1832. "I believe we have all tried to do the best we could in thy absence, although I sometimes feel closely tried with the thought of being so long separated from thee, my dear husband; but I have endeavored for patience, and to wear the sackcloth underneath, but it would be no marvel if the edge of the hem should sometimes appear. I cannot express the sympathy and tender regard I feel for thee, and I do greatly desire that the unslumbering Shepherd of Israel may keep and direct thee in all thy movements, and that the feet of thy mind may stand sure on that Rock where there is safety. I greatly desire for myself that I may keep in this safe place; but I feel my unworthiness and the need of thy help and prayers for my preservation."

Eighth month, 25th, 1832. "I think my health is as good as I could expect amid my trials and afflictions, which have been many. My trust has been in the Lord alone, and blessed be His name,

he has been as a stay and a staff to bear up my mind when it has been ready to faint by the way. Oh! how I have craved that the Lord may be near to support thee in this time of deep trial, and in all others that may be permitted thee, so that thou may not sink or faint under the sore affliction which has been meted out to us no doubt for our good.* How pleasant it would be to have the sweet company of a beloved companion at this time; but I dare not ask for it until thou feels released from that land."

The singular and varied trials of her beloved husband, during the latter part of his life, consequent upon a faithful adherence to our ancient doctrines and testimonies, weighed heavily upon her spirit, and tended not a little at times to cast her down, yet her sympathy and near feeling with him were manifested to the holding up and strengthening of his hands, while under suffering and persecution on this account.

In the spring of 1852, her health, which had been gradually failing for two or three years, became much impaired and symptoms of disease appeared which soon assumed a serious aspect. In the early part of her sickness, she said, she would like to live a little longer on account of her dear husband, remarking that he would be left very lonely; but after a time this was made very easy to

* Referring to the death of a beloved daughter, an account of which, by another hand, accompanied this letter.

her, and she gave up all expectation and desire of recovery, saying, "I would rather go." She said several times, that it was a great thing to be entirely prepared for such a change. Once when making this remark, she said she thought she was not quite ready; that there was much to look over. She was endued with remarkable patience and sweet resignation to the Divine will; her countenance bespeaking great quietude of mind. On its being observed to her that she looked very happy, she said she was so. A friend enquired of her how it looked to her now in regard to the stand which we had taken in reference to the troubles in the Society. She replied, "It looks as clear to me now as ever it did."

She requested her dear love to be given to her children that were not present, then added, give my love to everybody. She gradually failed and after lying in a death like slumber for two or three hours, when it was thought she would speak no more, she opened her eyes and in an audible voice said, "I shall now go soon;—I am ready;" after which she spoke no more, but continued several hours appearing to be in a sweet sleep; and so she departed, drawing her breath so gently shorter and shorter that the precise moment when the spirit left, could scarcely be perceived. She died on the 19th of Twelfth month, 1852, in the seventy-fifth year of her age, and was interred in Friends' burying ground, at Hopkinton, on the 22d, after a solemn meeting on the occasion. And now, in view of the quiet and lowly walk of this our beloved friend

through life, we feel this language of our Lord and Saviour to be peculiarly applicable in her case, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Signed by direction and on behalf of South Kingstown Monthly Meeting of Friends, held at Hopkinton 23d of Third month, 1857.

ETHAN FOSTER, Clerk.
ANN PERRY, Clerk.

THOMAS FOSTER.

Testimony of South Kingstown Monthly Meeting concerning Thomas Foster, deceased.

Our beloved friend Thomas Foster, son of Ethan and Temperance Foster, was born in Richmond, Rhode Island, 22d of Fourth month, 1804. His parents were members of our religious Society and were concerned to bring up their children conformable to its principles and discipline. When he was very young they removed into a neighborhood in Connecticut where there was no meeting of Friends, nor any other Friends' family; and their children were unavoidably exposed to many snares and temptations, which in a more favored locality they might have escaped; yet this dear child, though fond of youthful sports and pastimes, was obedient and dutiful; being careful so to conduct himself in

word and act as not to grieve his parents, who seldom found it difficult to restrain him from the pernicious habits of many of the boys in the neighborhood to which he was exposed, particularly while attending school. When he was about twenty-two years of age, the family removed to Hopkinton, Rhode Island, near a Friends' Meeting, which they regularly attended. An increased seriousness and dedication of spirit was soon after observable on the part of this dear son, who was not only circumspect and consistent in his daily walk, and concerned on his own account, but it was not long before it was manifest that his concern extended to others also; as he began occasionally to speak in public by way of testimony, to the satisfaction of his friends, which he continued to do during the remainder of his life. His communications though brief, were lively, bearing evidence of being from the spring of true gospel ministry. In his daily walk he was an example of meekness and humility; never being ambitious of distinction, but always satisfied with a low place. About the twenty fourth year of his age he was united in marriage to Phebe, daughter of John and Lydia Wilbur, and as a husband and father was most affectionate and kind, faithfully endeavoring to bring up his children in the nurture and admonition of the Lord, being concerned not only by example and precept but by restraint also when necessary to preserve them in plainness and consistency. That a blessing rested on his labors in this respect was exemplified in the

happy and peaceful close of his sons Ethan and Thomas, who died two or three years previous to his own removal, when just ripening into manhood. Parting with them was a close trial to him; yet the quietness, resignation and confiding trust in the Saviour's love and mercy, and the joyful assurance which they felt and expressed of acceptance in and through Him, tended in no small degree to alleviate the severity of the stroke and enable him to bow in humble resignation thereto.

He was for many years an overseer in his Monthly Meeting and for several years an elder; which station he filled to the satisfaction of Friends, and in which he was a concerned and faithful laborer. In his intercourse with his fellow men he was characterized by integrity and uprightness, and in the management of his temporal concerns by industry and frugality—looking well to the affairs of his household, and eating not the bread of idleness.

He was a firm believer in the doctrines and testimonies of our religious society as held and maintained by our worthy predecessors at the rise thereof, and by all of the same stamp in every subsequent age; and was a faithful upholder of them—being fully given up to suffer with those who felt bound to the Law and to the Testimony, ceasing not through evil report and good report, through suffering and conflict, to stand faithful thereto. And he was concerned with these to give in his testimony against every attempted modification of, and innovation upon them.

He was troubled with a severe cough from early life, which at times occasioned him much suffering, and often great loss of sleep, but he endured this affliction with exemplary patience. For a year previous to his death he was aware that his constitution was giving way and often spoke of it. In the Second month, 1856, (being exposed to very severe weather in going to attend the Quarterly Meeting at North Providence) he was attacked by lung fever, which terminated in consumption. After this attack he was apprehensive that he should not recover, and did not appear anxious as to the event; but subsequently said: "At the commencement of my illness in viewing death so near I feared I should not be ready, and felt distressed in my mind, but was finally enabled to resign myself entirely up into the hands of my Saviour. Here I lay for two months, feeling peaceful and quiet, but had not that certain evidence of being accepted which I desired. At the end of this time my Saviour appeared to me in a vision in the night season, in a remarkable manner—so contriting my heart that I became as a little child; I was encompassed with a bright and beautiful light, the brightness whereof far surpassed that of the sun, moon, or stars. I had never beheld anything like it before. In this my Saviour appeared and assured me that my sins were all blotted out, and a mansion prepared for me in his blessed kingdom, and that he would be with me and preserve me unto the end: that the enemy should have no power over me. I was in sweet

communion with him for more than an hour." When the scene was passed he related this to his wife in much brokenness of spirit, saying: "My heart overflows with gratitude, my Saviour has done so much for me; more than I could ask or think, for such a poor creature as I am. It is all of his mercy; it is wonderful that he should so at once blot out all my sins and receive me into his arms; filling my mind with love and praise. I have not words to express the joy and happiness which I feel, it is *beyond human conception!* I now know my sins have all gone before hand to judgment." He lived more than five weeks after this, but continued to feel the same blessed assurance to the end.

The day following this favored season he had his family called together, and first addressed his aged father-in-law, John Wilbur, (who, after the death of his wife, in 1852, made his home with him), saying: "I have felt great sympathy with thee from the first in the many trials connected with the troubles in our Society, a large portion of which have fallen to thy lot. I believe thou hast been contending for the cause of Truth and hope thou wilt not let in discouragement; I have never myself been wavering in faith in regard to the precious doctrines of our ancient Friends, and have labored in sincerity to uphold them. I have loved the Lord Jesus from a child, and endeavored to serve him in my small measure, although I have fallen short many times of doing my duty and being what I might

have been, often through fearfulness and a distrust of myself, but have not been willfully disobedient, therefore I am forgiven, and all is now light and life, in which there is no darkness at all." To his wife and children he said: "I want you to give me up freely, and not suffer any despondency to cover your minds, for there is no cause for discouragement if you are only faithful. I want you dear children to take up the cross now in the morning of your days, and be watchful and obedient; don't look too much upon the dark side of things, but look steadily to Him who will support you and carry you through the deepest affliction and enable you to dwell in the light." He had much to impart that was instructive, but most of his work was praise; often saying, "My heart is filled with praise from morning till evening, and from evening till morning," sometimes appearing vocally in praise and thanksgiving to the Lord. His cough was so troublesome much of the time that he could get little rest except in a sitting posture; for ten days and nights in sucesssion he sat in his chair; but endured all with patience;—not a murmur or complaint escaped him. He would frequently say that his sufferings were as nothing; that the Lord supported him in such a marvellous manner that all was made easy. He said: "I want you to help me praise my Saviour for his goodness and mercy to the children of men; He has washed away all my sins, and when my measure of suffering is filled up He will receive me into his blessed kingdom, where

I shall forever sing the song of Moses and the Lamb, with the ransomed and redeemed of all generations. The enemy is not suffered to tempt me; I never had any conception of such happiness before, it cannot be conveyed by words—then what must the fullness be." One morning his children coming into the room, he seemed much affected under a sense of the goodness of God;—the sweetness and humility of his spirit at this time was strikingly apparent,—and he proceeded to give them much good advice, telling them it came from a dying father who knew what he said—recommending to them frequent inward retirement and reflection, adding, "there is plenty of time for it—I have had many good meetings in the field wherein my intercessions have oft been raised to the Father of mercies, for you, my dear children, that you might be preserved in the Truth."

At another time, "I have no trouble, no fear, death has no terror to me, the sting of death is taken away." The Psalms were so applicable to the state of his mind that he often requested to hear portions of them read, particularly where so much is said in praise of the Lord—saying he never comprehended so well before the feelings of the Psalmist when he uttered so much praise.

He expressed to his family a desire that they would not endeavor to hold him, saying: "I know not what manner of man I should be after feeling and seeing what I have, to return to the world again; I could have no interest in anything but

doing the work of my Saviour; all care and concern respecting my outward affairs is entirely taken away." Sometimes he would say, "I am prepared to go, and and long for the time to come,"—but generally finished by saying, "the Lord's will is my will and his time is the right time." He frequently spoke of the death of his two sons, before alluded to, saying, "I mourned too much for them, it looks very different to me now; I see great wisdom in their being thus early removed."

When his friends visited him he usually had something to impart of a religious and instructive nature. At one time, when many were present, he was much enlarged in this way, first telling them what the Lord had done for his soul, saying he felt that his name was written in the Lamb's book of Life, and that a mansion was prepared for him. He exhorted Friends to faithfulness in all their testimonies, speaking particularly of the importance of attending all their meetings both for worship and discipline; encouraging to greater diligence therein, and refering to our ancient Friends, how much they suffered for these precious testimonies, and how little we had endured in comparison with them; saying no fear of man or dread of suffering kept them from their meetings, although often taken from them, and carried into loathsome dungeons and prisons where many ended their lives.

About three weeks previous to his death, his father-in-law, J. W. was taken sick, and after a brief illness, died. Although he was tenderly

attached to him, his mind continued calm and undisturbed through it all, appearing to be centered beyond the reach of all sorrow. The day previous to his father's death he desired to be helped into his room to see him; on parting they embraced each other most affectionately, the father saying it might be the last time; the son, that it was no matter, they should soon meet again. On being informed of his departure, he requested that the family and friends present should be seated in his own room, and after a time of solemn silence he said: "There is no occasion to mourn for dear father for he now unites with that glorious company of angels who continually sing the Redeemer's praises in that City which hath no need of the light of the sun nor of the moon, for the Lord God and the Lamb are the light thereof;" adding, "*I shall soon be with him, and how we shall enjoy each other,*" with much more in a broken and heavenly strain. The opportunity was a truly memorable one in which the Divine presence and favor were sensibly witnessed; the mouths of some others present, being opened both in testimony and supplication.

One morning he said: "The enemy was around me last night trying to look in, and I immediately applied to my Saviour, at which he fled away. The dear Master promised, when he appeared to me in such a marvellous manner, that the enemy should have no power over me if I kept close to Him, and he will fulfill his promises, for they are yea and amen forever." He then added "The devil may

truly be called an unwearied adversary—see how he follows me to this late period!"

It was very instructive to witness the calm reliance on the Divine promises which constantly sustained his spirit, keeping out every shadow of doubt and preserving him in unshaken faith to the last. He requested one morning to hear the 28th chapter of Job read, in which Wisdom is so largely treated on, saying: "It has dwelt very much with me through the night; and I have been made measurably to see how far the wisdom of God surpasses the wisdom of man." Again, he said, "I would not exchange the glorious prospect which is given me for the whole world;—no! not for ten thousand worlds could I possess them."

He several times spoke of the shattered condition of the Society; and also of *our* position therein, saying: "I have never had a doubt from beginning to end, of the correctness of our course; I believe the separation was in the right time, though not brought about by us. The course we pursued was the only one by which our principles and testimonies could have been supported." Again, his brother and sister coming to see him the day before his death, he expressed to them the satisfaction he felt in view of the part he had taken, in connection with other Friends, in standing against the attempted innovations upon our pure principles, saying: "I have looked it all over and feel entirely satisfied and peaceful, yea joyful in the retrospect;" adding, and repeating it several times over,

"there was no other way." The same day addressing his wife, he said: "I believe the Lord brought us together, I felt sensible of His direction in my choice; we have taken a great deal of comfort together and been blessed many ways—thou art the nearest to me of anything in this world; thou and the dear children never felt so near before; and my love so extends to the whole human family that I feel as though I could enclose all in my arms—but though I love you so much there is One I love more, and whom I long to be with. Don't mourn too much for me when I am gone, remember I shall be happy—the Lord has promised to be a father to the fatherless and a husband to the widow, and He will make a way for you and take care of you if your whole trust is placed in Him. I think I shall be excused from saying much more, my work is done; What should I do now if it were not so?"

The next day he lay very quiet and still, apparently pretty comfortable; having little to say, seeming to have no desire for many words if his strength would allow it. His countenance bore the impress of an heavenly serenity, and on his wife saying to him, "thou looks very happy," he replied, "I am,"—after which he requested those about him to be still, saying, "I want to pass quietly away to my Saviour, where I shall be forever at rest." He lay in this quiet and comfortable state until the close; his mind remaining clear, and his countenance expressive of sweet peace. About five

o'clock in the afternoon he asked to have his pillows changed, after which he breathed shorter and shorter for about twenty minutes, when, without a struggle, he passed away, we have no doubt to the heavenly mansion, which he had seen prepared for him. He departed this life on the 24th of Fifth month, 1856, aged fifty-two years and one month. His remains were interred on the 27th in Friends' burying ground, at Hopkinton, after a solemn meeting.

"Blessed are the pure in heart, for they shall see God."

Signed by direction and on behalf of South Kingstown Monthly Meeting, held at South Kingstown 27th of Fourth month, 1857.

ETHAN FOSTER, Clerk.
ANN PERRY, Clerk.

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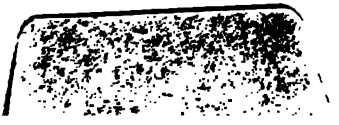

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